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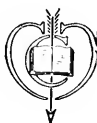


The End of the European War

In the Light of Scripture

By

F. C. JENNINGS



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The End of the War

In the Light of the Scripture

By F. C. Jennings

IT is fully recognized that there are dangers attached to forecasts from prophecy, for as the Lord said "I have told you before it come to pass, that, **when it is come to pass, ye might believe**": it is the fulfilment that is to be an aid to faith.¹ Nor do I forget how frequently human forecasts, however piously intended, have utterly failed to come to pass altogether, and then far from faith receiving a blessing, it gets a blow, the severity of which is proportioned to the confidence placed in the dogmatic certainty of the interpreter, who frequently identifies his interpretation with the divine word itself. Let me then begin by emphasizing this, I write suggestively, not dogmatically; and ask, not for acceptance, but for consideration.

Again, surely there are many future events that we are bound to discern even now in the **light of Scripture**, for when they do come to pass there will be no need for any aid to faith at all, for we shall then be walking by sight not by faith, and of **that** character is the event that is the subject of this paper.

My purpose then, at least, is to seek by the mercy of God the **light of the Scriptures** on the present "roaring of the sea and the rolling surge";² and see if they do not give a bright path of light over even these stormy waters, leading up to the Lord Himself; and His Coming to still the storm.

1 John 14: 29.

2 Luke 21: 25.

If any one of the participants in the conflict, or strong partizans thereof, were asked what in his judgment would be the outcome, each would answer according to his sympathies, and find little difficulty in showing that everything pointed to the complete victory of those he favored. This is constantly evidenced in the public speeches of the representative men of the nations involved.

The Christian, however he may be lacking in the wisdom of this world, or be less informed as to its politics, has one inestimable advantage of which that world knows little, and he asks himself: Do these holy oracles of God, perfect revelation of His ways as they are, throw no light at all on the present scene in which His beloved people still are? Do they give no answer to the questions that none can help asking in these days? Must the Christian be as dependent on the contradictory testimony of men, or his own unaided reasoning powers, as the rejector of the truth of God? Has he no help—no light therein? Is not God the Holy Ghost, the third Person of the Trinity, here for the very purpose not only of “taking of the things of Christ and showing them to him”; but of leading him into **all** truth, “and **shewing him things to come?**”¹ Such questions answer themselves; and thus we may turn confidently to the Scriptures, in the humble confidence that the Spirit of God will guide us as we seek light on the subject of this paper.

Those Scriptures clearly justify our seeing the day

¹ John 16.

approach, for it is written **“exhorting one another, and so much the more as ye see the day approaching.”**¹ This then is not only permissible but incumbent on us, and the very word “day” clearly evidences that nature has its voice and speaks to us in innumerable “parables,” which we **may** possible err in interpreting; but, neglecting which, we should also most surely err.

To see the day approach then we must look at conditions that introduce the natural day. Last evening the sun departed, and for a while his beams lingered, making a twilight; this deepened, shade on shade, till darkness ruled, only relieved by the dependent luminaries of heaven; the moon and stars, which were now and again obscured by earth-born shadows and clouds. So the hours passed till the familiar call of the cock spoke of another day coming, and this was followed by a recovery, a return of the light that was lost last evening, in streaks of gray in the East. Then those awake became aware of a lovely star, the Morning-star that heralded the returning sun, which finally appeared flooding the earth with its beams.

How easily read is this parable in the light of the Word of God that gives us the number and the significant names of the watches into which this world's night is divided.² We are surely past the first, or **evening watch**, in which our Sun having gone—the Light of the world no longer in the world³—the shades began to fall, divine truth began to be lost, “all in Asia

1 Heb. 10: 25.

3 John 9: 5.

2 Mark 13: 35.

turned away" from Paul,¹ (that is, from his characteristic doctrines) and still greater darkness was foretold as coming on.² So the midnight watch came, and in the pitch darkness of Rome's dominance, the "moon" waned, the Church's light was lost; the night was only relieved by a remnant of faithful ones, who indeed shone "as luminaries in the world."³ The times familiarly known as the "Dark Ages" could hardly be better pictured than by "the midnight watch." It is passed, God be thanked; and in a Wyckliffe, a Luther, a Calvin, a Zwingli, and a host of others, we hear the awakening cries of the "Cock-crowing watch" of the 14th to 16th centuries. But this too is surely behind us, and we can see plainly (or it is our condemnation if we cannot) in the recovery during the last hundred years, of many a long-lost Pauline truth, the streaks of returning light; the first heralds of, as they emanate from, the still hidden Sun. As Paul was peculiarly the apostle of the Church with its heavenly calling, so it was **this** character of truth that was lost in the evening watch⁴ and it is **this** character of truth that has been, by God's goodness, recovered in the morning watch. We say then with absolute confidence that we are in the fourth, "the **last** watch of the night." We **know** in which watch our Lord will come for there is no other in which He **could** come. Woe to us if we are not watchful and sober!

1 2 Tim. 1: 1.

3 Phil. 2: 15.

2 Acts 20: 29-30; 1 Tim. 4.

4 2 Tim. 1: 15.

1; 2 Tim. 3: 1.

Equally clear, equally simple, equally sure is the testimony of the professing Church's path through the seven conditions foretold in Rev. 2 and 3. Six are past, and in the spirit of democracy that has invaded the Church, in the self-complacency of the professing Christianity of the day, in the ignorance of its true condition, in its lukewarmness and indifference to the Lord Jesus, in its sad and utter failure as a testimony to the grace of God to a lost race, we discover clearly that we are not only in the last **fourth**, but in the last **seventh** division of the Church's path; and again we hear the one word it speaks: "**The Lord is at hand.**"

These evidences answer to what the Lord called "**the face of the sky,**" but there is also "**the face of the earth**" to be discerned; and here the evidences of the approaching day are so numerous, so varied, yet all pointing with perfect unanimity in the same way to the near approach of the Sun-rise of that Day, that we have to remind ourselves that, near as this appears to be, there is still another herald to come before it: the **Morning Star**!

For it is as the **Sun**, that our Lord comes to give a final peace to this war-distracted earth. He is now sitting at the right hand of God, awaiting till His foes be made His footstool. He asks and receives the heathen for His inheritance, and the uttermost parts of the earth for His possession.¹ Then rises from His seat, approaches the earth, all lying in darkness

1 Psalm 2.

and the wicked one as it is¹ and in which all (but a comparative few) are sound asleep, for they are in, and of, the night: as He reaches our atmosphere, He is seen as the "Bright Morning Star" by these comparatively few, and shouts His quickening word: thousands of thousands respond from the tomb, and stand again upon the earth in bodies as filled with glory as His own; then we who are still alive are also changed instantly into the same glory: and all together, in one unspeakably joyous company, respond to the infinitely superior attraction of His Person, which far counter-vails the power of gravity that now binds us to the earth, and we rise to meet Him in the air.² Then follows war in heaven, for heaven cannot contain both redeemed sinners and their accuser; Satan is defeated and cast out to the earth, to the woe of those still dwelling upon it.³ Then is set up the judgment seat of Christ in the heavenlies, where we all must be manifested.⁴ while on earth the believing remnant of Israel are also manifested, but there it is in the glare of unparalleled persecution⁵ till they are at their last gasp.⁶ Then Jesus, Lord and Messiah continues His journey, we accompanying, until, reaching the earth, He consumes the wicked one with the spirit of His mouth and destroys him with the brightness of His coming,⁷ delivers the hard-pressed remnant of

1 Ephesians 6: 12; 1 John
5: 19.

2 1 Thess. 4: 13-18.

3 Rev. 12.

4 2 Cor. 5.

5 Isa. 66: 8.

6 Dan. 12: 7.

7 2 Thess. 2: 8.

Israel;¹ the devil is cast into the bottomless pit,² then follows the judgment seat of Christ on the earth; the sessional judgment of the nations,³ and finally, the earth, basking in perfect peace in the rays of her Sun, and under His perfect government,⁴ forgets the 6,000 years of misery she has suffered under the devil's usurped reign.

All this is well and surely founded on the Word of God, nor have we gone beyond it. Where then, do we stand to-day in this path, or way, of our Lord so clearly traced? We are surely in the last watch of the night: the streaks of the returning light we do already see; but the Sun is the full manifestation of the Lord Jesus and comes **last**; but between these is "the **Morning Star**," and it is to see Him thus that we now watch moment by moment.

But true as this is, it is only one step to the answer of our question. The Lord's coming to the air, and our being caught up to meet Him there **may** occur at any time, and what we have already seen assures us that it is very near, but that is nothing new, for never has any known event been allowed to interpose, and thus alter the true hope of the Church, and of each of her component members, who have ever been converted "to wait for the Son from heaven"⁵ and thus it would be a mere platitude to say that it **may** occur during the present war—of course it may—but are

1 Zech. 14.

2 Rev. 20.

3 Mat. 25: 32.

4 Ps. 72.

5 1 Thess. 1: 4.

there strong suggestions that it **will** probably do so, and have its effect upon it? For an answer to this we must go further, and look at the present conditions of the earth, which apparently only await exactly such an event to come into the precise order and arrangement of unfulfilled Old Testament prophecy.

For until that long-looked for event, the completion of God's **heavenly** work, as we may call it, is accomplished; Old Testament prophecy, dealing with Israel and the divine judgment of the **earth** having Israel for its center, is not being fulfilled at all. Indeed, I am not aware of any Scripture that speaks even of the actual transference of the Jew back to his land **in unbelief**.* He is there already when prophecy takes him up: has indeed been there for a sufficient time, at least, to form a government, and rebuild his

* This return in unbelief must be carefully distinguished from another and later return, no longer in disobedience, in which Jehovah takes so keen an interest that He notes the actual means of transport: "*Who are these who fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me and the ships of Tarshish first, to bring thy sons from far.*" Is. 55: 8-9. "*And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in covered carriages, and upon mules and in swift carriages, to my holy mountain Jerusalem.*" Is. 66, 20. But this is what takes place *after* the Messiah has come; the return in unbelief is *before*; nor, I think is this to be found noted in Scripture at all. Therefore since it is not a part of O. T. prophecy, nor the direct work of God, it *might* occur even while the Church was the vessel of testimony on the earth; that is, even we may see, while still here, the Jew returning, building his temple, and establishing a government in Palestine. I say we *may* see this; but it is not at all incumbent or necessary that we should do so.

temple; and this could hardly be done in a very short time.

Let us then first note some, at least, of the conditions that the inspired word assures us will exist at the moment when Old Testament prophesy begins again to be fulfilled; then compare these conditions with those now ruling in Christendom; note how near they approach and what may serve to span that short interval, or unite the present with the future and those divinely foretold conditions.

1. At that moment the Roman Empire, so long non-existent, must again be in evidence, since its "prince" is seen making a treaty.¹

2. The Jew must also be back in his land, with an organized government; for he forms the other party to this treaty.²

3. The temple is rebuilt and sacrifice and oblation are again being offered on the altar, and this suggests that the return is not very recent.³

4. The Roman empire will be composed of ten autonomous kingdoms, all owing to one federal head or "prince."⁴

5. It will also be composed of two opposing political principles; called, in the symbolic language of prophecy, "iron" and "clay."⁵

6. We may add to these, from New Testament

1 Dan. 9: 27.

2 Dan. 9: 27.

3 Dan. 9: 27.

4 Dan. 2: 7; Rev. 13, 17.

5 Dan. 2.

prophecy: the utter apostacy of professing Christendom; and, consequently

7. Its sects uniting to form "Babylon the Great."¹

1. The present war has developed unanswerable arguments for the substitution of some expedient that shall give a hope, (however vain) of a durable peace in the place of the utterly discredited "balance of power." The very first article of the "Peace of Rome" (as it has already been significantly called) may well be an attempt to unify the interests of the contending nations by the formation of the "United States of Europe." In this we say nothing that is not plainly seen and avowed by men who neither know nor care anything about Scripture; but who will, in carrying out this expedient, fulfil what Scripture plainly reveals. The United States of Europe would be but another name for the ancient fourth world-empire: the Roman.

2. Equally probable—that I say not sure—is it that the present war, whatever its result, will eventuate to the political benefit of the Jew. This has become one of the common convictions of the day among statesmen, politicians, and men of the world, many of whom would rather the Scriptures were proved false than true. Even our own eyes see what is in striking accord with that probability. For eighteen centuries the Jewish nation has been dead and buried in the dust of the earth;² but during the last fifty years the

1 Rev. 17.

2 Dan. 12: 2; Isa. 26; Ezek. 37.

national sap has begun to flow, national aspirations have revived: Zionism, as it is called, has come, and apparently "come to stay" as men speak: and the return of the scattered people to their land is no longer a secret confined to the student of the inspired page—no longer an aspiration held by a few aged "orthodox" representatives of this ancient people: it is one of the logical and necessary outcomes of the present state of things, from a purely political point of view. One would say therefore that the recovery of Jerusalem and Palestine by the Jews was an eventuality equally probable, whether one or the other of the contending groups of nations be the victors; or if neither of them be so, and the end come in some form of compromise.*

But a feeble Jewish State in Palestine would feel the need—since the mass will be there in unbelief of its true protector, Jehovah—of the protection of that friendly power in the West to which it owed its existence; and would naturally obtain that protection by the treaty or covenant foretold in Dan. 9:27. Thus it would (in its "king") honor—not "the God of its fathers"—but in his estate or stead "the God of fortresses"—that is, one who has at his command immense military strength¹ as surely the ten kingdomed empire would have. Again another Scripture speak-

* The Turk has his foot on Jerusalem; but, like a madman, he is preparing for his own destruction by barbarities perpetrated on the Armenians that have horrified even a world getting accustomed to horrors. *Surely* the Turk will be dispossessed.

1 Dan. 11:38.

ing of the same "king" of the returned Jews: **"his power shall be mighty but not by his own power."**¹—or in the symbolism of the New Testament: **"he exerciseth all the power of the first beast before him."**² This may be as surely and clearly foreseen from present conditions, as it is surely and clearly foretold in Scripture.

3. It is but an incident that would naturally follow; but it is in perfect harmony with the present liberality, by which freedom of worship is accorded to all, and this too reflects the present attitude of Satan who is posing as an angel of light.³ When he drops that pose, sacrifice and oblation shall cease, and that temple shall see another worship;⁴ Even Babylon, though she be but a spurious profession, shall be destroyed.⁵

4. Nor are the present conditions in the prophetic earth—by which is meant that portion of the globe that is the direct subject of prophecy—at all adverse to the revived empire being composed of ten kingdoms, Scripture indeed reiterates this; first in that colossus, the subject of Nebuchadnezzar's dream, which gives a view of the whole time of the Gentile government of the earth, and not till the **ten toes** are there does the "Stone cut out without hands" fall;⁶ that is, Christ revealed as Judge of the nations. It may be quite true as some press, that these ten toes are not designated divinely as "kings," but they occupy such prominence,

1 Dan. 8: 24.

2 Rev. 13: 12.

3 2 Cor. 11.

4 Dan. 9: 27.

5 Rev. 17: 16.

6 Dan. 2: 45.

being even distinguished from the feet of which they form a part, by a separate verse being devoted entirely to them, that, apart from other Scriptures, we should be justified in considering them as expressive of the divisions of the Empire in its very last stage: and this is clearly confirmed by other Scriptures.¹ In view of the possible radical reconstruction that may await the map of Europe, it may not be prudent to attempt to **name** these ten kingdoms, yet all can see how easily ten separate kingdoms could be formed in Europe, even as it is to-day.

5. But there is another interesting condition in this revived empire that is well worth considering, for it, too, bears its testimony to the ease with which the present conditions before our eyes could quickly pass into that in which they shall be when again in the light of Old Testament prophecy; **feet and toes are composed of "iron" and "clay."**

The intrinsic preciousness of the metals symbolizing the world-empires that followed each other, steadily depreciated from the head of "gold," symbolizing Babylon, to "silver," Medo-Persian; "brass," Greece; until in the legs we come to "**iron**" which pictures **Rome**.

And this "iron" tells a double story, for while it speaks in its intrinsic inferiority to an inferior character of **internal** government to that which preceded it, yet it is the very type of **strength** as against all **external** opposition. The Persian monarch Darius

1 As chapter 7: 24; Rev. 17: 12.

gives us a clear illustration of the inferiority of his authority to that of Nebuchadnezzar; his hands were tied, even against a just deed, by human laws.¹ The truth of the absolute responsibility of those who exercise authority to Him from Whom alone it comes, was thus greatly modified, and we therefore have "silver" replacing "gold." Thus when the Roman comes, every governor we see—whether a Pilate, a Herod, a Felix, or a Festus—every single one of them shows a further loss of the sense of responsibility to the Source of all Authority, and a subservience to "the people" below them, that surely justifies the inferior symbol "iron." Yet what country could stand against the Roman legions? In military strength she exceeded them all; for her legions were controlled from one center, **Rome**; obeyed one central **will**, and this results in strength.

All this helps us to get a clear idea as to the significance of "clay." This is ever, when thus used in prophetic Symbolism, a figure of both weakness and worthlessness, nor need we go beyond this very chapter to justify this.²

"Clay" then is, in a sense, the opposite of "iron," and if that spoke of the strength due to the **centralization** of authority; the strong hand of a centralized government having all the strength of the empire at its unquestioned control; that force or strength being

¹ Dan. 6.

² See v. 41 "clay of mire" or *dirt* as the word is ren-

dered in Isa. 57:20; and verse 42 where clay is a symbol of brittleness.

its only law or limitation; then "clay," with little element of cohesion in it, would aptly figure a conglomeration of human wills that easily disintegrate, through their interests being opposed, and become a source of weakness.

Now this Scripture¹ tells us that when revived, not only shall the empire (the feet), but each one of its component kingdoms (the toes) be made up of these two contrary constituents.

Look then again at "**the face of the earth:**" Are not both these principles to be clearly discerned, at least **in embryo**, for as the empire is not yet in existence, its elements can hardly be fully developed? But in Christendom do not all discern—not always it is true under the same name—but still discern—these two elements of iron and clay in what we may call "absolutism" and "democracy."

Come closer: are not these two opposite principles discernible even in the present contending nations? Beyond all controversy they are. No one can read the daily issues from the presses of the world, without noting how men at large—who again be it said, know little and care less for Scripture—recognize that the conflict is largely between **democracy** and the root principle of **monarchy**; and that, not a constitutional monarchy as great Britain, which is really democratic, but absolutism. This last, it is true, is called "mili-

¹ Dan. 2. Although clay is hardly an exact rendering of the Chaldee word used, which means *burnt clay* or *sherd*: a far better figure of brittleness than the original mass.

tarism," a term not without vagueness, but Lord Cromer, in a series of articles in *The Spectator*, insists that "**Kaiserism**" is a far more correct word to use, and it certainly answers better to the symbol "iron."¹

This then bears directly on our question as to how the war will probably end; if at least it is to issue in the recommencement of the fulfilment of Old Testament prophecy; and the likelihood of its doing so we have already seen in the near approach of "the Day."

For if we throw the light of the Word of God on these conditions what should we necessarily deduce? That a decisive victory will be effected—a crushing defeat suffered by neither side, or its **characteristic*** principle, seen in the democracy of Great Britain and

1 "*Germania contra mundum.*" Lord Cromer quotes, as evidencing the truth of this word, from the Kaiser's address to his armies: "For you there is only one enemy, and that is my enemy," and again, "*There is only one law, and that is my law.*" On the other hand consider the "strikes,"

and widespread threatened strikes, that hamper the government of Great Britain.

So the Gaulois, under the title, "A Supreme Will," compares unfavorably the allies' fourfold schemes, and consequent delays, with Germany's instant and undivided obedience to imperial will.

* I say "*characteristic*," for both elements are in each side.

Russia may be considered the very acme of unlimited autocracy; but Russia is most surely outside the bounds of the Roman Empire, whether past or future, and its internal administration is therefore negligible.

While Turkey, on the one hand, takes the place as "*the Assyrian*" of the present, identified with the symbol of the Euphrates (compare Is. 8: 7 with Rev. 16: 12. See "The War

France on the one hand, and the militarism of the Teuton allies on the other, would vanish. Which of my readers has not heard the expression "the war must abolish militarism?" That of course is naturally the popular cry in countries devoted to a democratic form of government; but without entering into any controversy at all as to this being the best form for the world to-day or not—sufficient it is for us to see that neither the "iron" nor the "clay" are to be eliminated, as one or the other would be in the event of a decisive victory of its opponent.

What is the inevitable deduction? It can only be that a compromise will **probably** end the war: a compromise in which both of these irreconcilable elements "iron" and "clay" endeavor to get along together harmoniously: as it is written: "**and whereas thou sawest iron mixed with clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay.**"¹

And such a probable end finds the strongest confirmation in the results of one year of war. Consider the many millions of young men, the flower of the

¹ Dan. 2:43. No. doubt the "order" may replace "militarism," and "liberty" the will be dropped, and more "license of democracy." pleasant ones substituted,

in the light of the Word.") Russia, on the other is clearly "*the Assyrian*" of the future, Israel's last enemy when restored to her land and to her God. Ez. 37-38.

nations, slain or incapacitated; the huge debts that every contestant has incurred; the almost incalculable destruction of wealth and the scattering of resources; who can deny that all are hastening to utter ruin.¹ And all this without anything that can be called in the simplest degree decisive on either side. Is it unreasonable to deduce that compromise, or universal bankruptcy and ruin are the only alternatives? It is true that each side endeavors to figure out that its opponents will become exhausted first; but to one who looks at them from another point of view they would appear too evenly matched to justify either relying entirely on a policy of attrition, leaving the final victory to the last man and the last dollar. It is, of course not impossible that victory might come on this line, but the victor himself would be, in that case, nearly, if not quite, at his last gasp.

Compromise, then, would appear inevitable; but what can bring it about? The very thought is to-day little less than nauseous to the contending nations; and is met by a mixture of ridicule and indignation; each insists on the crushing defeat of its adversary.

Is it not possible—nay, is it not **probable**—as many

¹ "It is estimated that the mere direct first cost of the war in five of the belligerent countries is \$18,000,000,000. "Eighteen billions," and the war is apparently young. Who knows how many more billions before a decision is

gained or accepted? Crushing is the burden of taxation imposed, and yet to be imposed upon nations weakened by the loss or absence of the flower of their manhood."—*N. Y. Times* of Sept. 17, 1913.

a thoughtful mind expects—that some extraordinary event—possibly some divine interposition may by the very terror and wonder it would excite, lead to that compromise which, however inevitable it would appear to be if almost universal ruin is not to result, nothing else or less is able to effect?

We at least know, on the sure testimony of the Word of God, of just such an event. Few who read this line will have any question as to what is referred to—for it has been long looked for. We have constantly insisted that the true hope of every Christian is not to die, and so “to be with Christ,” far better than the present life as this is; but this leaves Jesus dethroned, it leaves the earth without its true King and groaning still under the usurper, Satan. Is that better? Surely rather is it, as already said, for the Lord Himself to come as the Bright and Morning Star, which shall eventuate in the elimination of Satan from **heaven**,¹ and then as Sun of righteousness, which shall eventuate in the elimination of Satan **from the earth**.²

6. Another of the sad phenomena of the present day may be called an illustrative foreshadowing of “the falling away” or apostacy of 2 Thess. 2:3. I speak not of the utterances of individuals like Paine or Ingersoll. There have always been such, and their presence to-day would be of little significance. Nor of the ravings of a social class so bitterly opposed to all the

existing order that they aim at nothing less than universal disorder or anarchy, but rather of the strange and startling way that the most terrible blasphemies are uttered by people in excellent standing in Christian (?) society, fill the pages of the weightier magazines that lead and express Christian (?) thought, and are even in the popular pulpits of the professing Christian (?) Church: blasphemies that make a spirit in any measure sensitive, shrink with awe, and almost to wonder that a divine interposition does not silence them at once and forever. Every thoughtful reader at all conversant with current literature and conditions will recognize the truth of this. Surely it is the initiation of the great apostacy: philanthropic activities have largely taken the place in the churches of "repentance toward God and faith in the Lord Jesus Christ"—**these** are but unpractical "doctrines" which are now only maintained by a comparative few, who are not quite "up to date": let these few be taken out of the way, and nothing would be left to hinder a unity based possibly at first on the mere formal recognition, and eventually on the absolute denial, of truths for which our fathers joyfully gave up their lives. Thus God's holy Word tells us of a coming utter apostacy from Christ: that apostacy is in evidence, here and there, even now. The presence of the Holy Ghost in His people alone prevents its free course: the rapture of these would span the short space, and quickly bring into effect the word of prophecy.

7. But there is another remarkable condition which

may be called a sign of the times. Concurrently with the work of God in grace in building a true Church, a heavenly bride for His beloved Son, has been the work of the devil in an imitation of that work, ever building on earth a false church with all the pretensions of fleshy pride, a "harlot" ever seeking a meretricious union with this world, its government, its kings, its earthly wealth and glory. Strong was the protest that God raised up against her at the "Reformation." It was "Samson," the spirit of Nazariteship arising at the midnight watch from a guilty alliance with the Philistine of Rome, and whom the gates and bars of Gaza, the Philistine "stronghold"¹ could not retain. But short-lived was Samson's energy. Soon, wretched, miserable, poor, blind, naked,² he was grinding at a Philistine mill, again affording too clear a picture of the faithless trend in modern Protestantism back to Rome.³ Is it not evident? Are not the nations that threw off the Roman ecclesiastical yoke ever steadily drawing nearer to it? Indeed have we not seen effort after effort made, and by Protestants, to bring about a unity of Christendom that shall not only include the Papacy, but actually accord it the leading place that it demands, as its "**sine-qua-non**" of any unity.

But this unification of the opposing parties of ecclesiasticism can never be effected as long as the Spirit of God is here indwelling the true Church of Christ.

1 As Gaza means, and as Rome is.

2 Cf. Judges 16 with Rev. 3.

3 See "Notes on Judges and Ruth."

There will always be an effective protest against it. Let Him "be gone out of the way" and no obstacle will remain to that repetition of the primal attempt at unity in the Babel of Gen. 11, and in one "church," as in one "empire," each having its "head," will the last work of Satan on the earth go on to full fruition. The empire indeed will soon change its character;¹ the pseudo-church will soon be destroyed utterly² and Satan himself in person cause the powers of evil on the earth to coalesce in the stamping out of every form of recognition of God, till the revelation of the Lord Jesus ends it all.

This is exactly what Scripture forecasts; we see in Rev. 17 **one** church, fully revealed as **Babylon the Great**; the mother of harlots, sitting on **one** scarlet-colored beast, the revived fourth empire.³

There remains what is perhaps the most striking evidence of all, not only of the imminence of the Lord's return, but of this present war being the very last event that the inspired word recognizes as immediately preceding His coming to the air, and therefore the close connection between the two.

This I have examined in some detail in the pamphlet, "**The War in the Light of the Word**,"⁴ and while I must refer any of my readers, who are suf-

1 Dan. 9: 27.

2 Rev. 27: 16.

3 Rev. 17.

4 Obtainable from Charles

C. Cook, 150 Nassau St., N.

Y. In London of Samuel E.

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Price, 15 cents.

ficiently interested, to that pamphlet, it may not be out of place to consider rather more carefully what has been called, "**The Battle of Armageddon.**"

In the first place this term is not exactly justified by the Scripture, which reads, "**he gathered them together to the place which is called in Hebrew, Harmageddon.**" It is the gathering place of those who respond to the teachings of the three frog-like spirits from the mouths of Dragon, Beast, and False-prophet; that is, its prime significance according to Scripture, is not that it is the scene of a **battle**; but that it is the **gathering place** of those influenced by certain evil spirits.

As on the one hand the popular intelligence of the day—the one voice of the mass of Christendom—assumes that this titanic conflict of nations is literally or definitely **Har-Mageddon**, so, on the other, is there a strong protest against this by a comparative few who are better instructed; and who point out that the last great conflict will not be simply between nations in discord, but between apostate nations in evil accord, whether directly against the Lord Himself, or, (as I have no question it will be, at first), against Him as identified with the Jewish remnant of faith in Jerusalem.¹

Nor can there be any doubt as to the correctness of this latter view. But, when it denies altogether the former, it may be questioned whether it does not go too far, and really obliterate what is a divinely intend-

¹ Zech. 14; Rev. 16, 19.

ed warning. For if all is future and only future, and there be no application to the present in any sense, where would be the value and weight **to us** to-day of the warning interjected just here, "**I come as a thief?**" But if there is some kind of **present** application, this warning is of immense value and significance for us who are now living.

The root, or basal question is: Had the seven letters to the seven churches, given us in Rev. 2 and 3, any application at all to seven literal historical churches actually existing and in the spiritual conditions therein described? No sane person will deny **that**. Then there must be a sense in which these literal historical churches of the first century formed the second divinely specified division of the book: "**the things that are.**"¹ It is equally certain that they have, in this historical sense, passed away, and therefore can no longer be "the things that are." What is the inevitable consequence? "**The things that shall be after these things**"—the third division of the book,—must, in the same sense, have begun in the early centuries, have continued all through and are continuing to-day.

This would seem beyond argument. Yet, true as it is, it is only a superficial truth, and the reiterated word "**he that hath ears to hear let him hear**" warns us against staying at the surface. These seven churches, and their varying conditions form divinely ordered **foreshadowings** of the path of the Church through

the centuries, and exactly in the same way, the subsequent events amid the nations have been divinely foretold, in Rev., chapters 6 to 16, and these form foreshadowings of what is yet to befall these nations of the prophetic earth, in the last days which are still future.

Simply as an illustration of what is meant, take the fifth trumpet, in which is seen a **“star fallen from heaven.”** In the details of this same trumpet there is a striking correspondence with the **Saracen** scourge on Christendom, and in the **“fallen star”** is seen Mohammed. But Mohammed thus, is but a foreshadowing of another fallen one, also a false-prophet of whom Scripture very clearly speaks, even more directly energized by Satan—himself cast out of heaven—the **“Antichrist”**¹ of the future.

Strikingly in accord with this is the fact that all historical interpreters have traced, with more or less agreement, the correspondences between the terms of the prophecy and the events of history through seals, trumpets, and vials till they come to the earlier part of the sixth vial; and then all has been uncertain. And why? **Because all was, when they wrote, still future.**

But we simply take up the interpretation where they were compelled to leave off, and in the portentous events that have since occurred, and are still occurring, we see the very end of the sixth vial and—**“Ar”** (or more correctly) **“Har-Mageddon”**; always, be it understood, only as a foreshadowing of the

final definitive fulfilment to be accomplished only at the revelation of the Lord.

But it has been thought quite enough to destroy this interpretation altogether to say: "Harmageddon is not in Belgium." Surely not; nor is that contended for a moment. But **neither is it anywhere else on earth.** Nor, in saying this, do we forget that there was a Megiddo, about 20 miles south of the Sea of Galilee in the tribe of Issachar; but that is not **Har-Meggeddon**; on the contrary, wherever we read of it the context assures us of its lowly position, we read of the **waters** of Magiddo; of the **valley** of Megiddo, and surely no one will claim these to be the same as this "**Har**," or mountain, but rather the opposite.

But that gives the key; or rather it begins to make use of the key already divinely given. All lies in the meaning of the word "**in the Hebrew tongue**" as speaks the Scripture.¹ It does **not** then lie in a geographical position, but in the significance of the word used, and to get which for ourselves we must render it into English.

But what then is the meaning? The first syllable is very clear and simple: "Har" (for all editors insist that it should be written) means "**mountain**," and this can hardly fail to lead the mind to Zech. 12, where we get the opposite to this in "the **Valley** of Megiddo": I quote,

"And it shall come to pass in that day that I will

seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications, and they shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the Valley of Megiddon.”¹

Now, let us consider this carefully. What was that mourning of Hadadrimmon in the Valley of Megiddo, that is to be a standard for a mourning still in the future? It was the poignant grief of Israel at the death of their last pious king. “**Hadrad-rimmon**,”—meaning “the pomegranate cut down,”—is but a poetical name for Josiah, and is a tender and affectionate way of speaking of their slain king, so prematurely cut off. As when “devout men carried Stephen to his burial and made great lamentation over him,”² it was not merely natural sorrow for the loss of a friend; all that would be natural for friends, whether devout or not; but these mourners had Israel’s interests at heart, and Israel’s present hopes of the immediate return of her Messiah were buried in that first martyr’s grave. After that, the mercy, so long lingering over Israel, departs; and, with the call of Saul of Tarsus, goes out to the Gentiles with the

¹ Zech. 12:9-11.

² Acts 8:2.

heavenly truths of The Church. Exactly so in the case of Josiah: in that grave, Israel's present hopes lay buried; for, after that, judgment came apace—well might they mourn.

So filled with significance is this mourning that it became the very inspiration of one of the books of the Bible, "Lamentations." "And Jeremiah lamented for Josiah, and all the singing men and singing women speak of Josiah in their lamentations unto this day,"¹ and these words "**unto this day**," themselves give a permanent significance to any event with which they are connected.

They do so here: for turn again to Zech. 12, where this very mourning is resumed as it were, and by the same pious remnant of Israel by whom it was begun so long before—Jehovah is now seeking to "destroy the nations that come against Jerusalem," and His favor is told out in the "spirit of grace and supplication" poured upon them. It is the gracious grief—the bitter-sweet of penitence: the repentance not to be repented of. Is not the "valley," and the valley only, in perfect harmony with such a spirit? Does it not accord with and complete the picture?

But this throws its clear beam of light on the **Har**, the mountain, of Mageddon. For as surely as the "valley" speaks of the lowliness of penitence, the "mountain" speaks of the lofty pride of impenitence. Does not then "the Hebrew tongue" give a worthy interpretation to **Har-Mageddon**? Need we seek about

¹ I Chron. 35: 23. See Lamentations, chap. 14: 20.

for some non-existent geographical location, when such a truth appeals to us? Surely if we do, we turn our back on light rather than welcome it.

In this contrast is the whole significance, for the word "Mageddon" is but **"the gathering together in troops"** of those who naturally gravitate to the one place or the other: "valley" or "mountain," according to the governing principle within them. The root is first seen in the name Leah gives to Zilpah's son, saying "a troop cometh, and she called his name **Gad**." And it is found again in Micah 5, **"gather thyself in troops O daughter of troops."** Thus we really have the root of that part of the word in the same verse in Rev. 16:16, which we might paraphrase thus: and they were naturally gathered together, in accord with the spirits that controlled them, into a place called—in the English tongue—**"the gathering together in troops of the impenitent and proud."**

Thus, in the final definitive fulfilment of this New Testament prophecy there shall be, at the revelation of Jesus our Lord, **two** gatherings of opposite moral characters; one, of the penitent remnant of Israel taking up again the mourning of their fathers at the setting of Israel's sun in Josiah: a mourning echoed by the same pious remnant, when the hope of the immediate return of their Sun in their Messiah, was lost in Stephen's death; but now finding that Sun in Him Whom they had pierced!

But there shall be another gathering together of all nations against that remnant in Jerusalem*—a gather-

ing of proud impenitent Satan-led nations utterly indifferent to their awful sin of complete apostasy¹ from that same Lord Jesus, whom indeed they are defying. Will not those to whom the Hebrew tongue is familiar, learn much from the word Har-Mageddon in that day? May we not learn something **now**?

For this is shadowed to-day. **Shadowed** mark: with that indistinctness of outline that characterizes a shadow, so that we may not mistake it for the substance; yet it **is** shadowed, and that even in the confession of the very nations involved, who confess their own moral condition in calling it, as all do, "**Armageddon!**"² Now the calling it this, it is freely admitted, does not make it so **in reality**; and yet, in a certain modified sense, it does. Suppose a man contends that the first day of the week is the Sabbath, it does not make it really the Sabbath, but it at once brings responsibility on him to correspond with the measure of his intelligence—it becomes the Sabbath **to him**. And so it is written, "**I know and am persuaded by the Lord Jesus, that there is nothing unclean in itself; but to him that esteemeth anything to be unclean it is unclean.**"³ That gives the principle; and thus **to Christendom** this is Harmageddon; and it is because it is that, that the Lord's parenthetical word becomes of such intense suggestiveness to us: "**Behold I come as a thief,**" for as **He is manifested**

¹ 2 Thess. 2.

² See "War in the light of the Word," pages 41-44, for a

further consideration of the subject.

³ Rom. 14: 14.

in glory to the earth at the final HarMageddon, that revelation may well have its foreshadowing in the coming to the air at this shadowy HarMeg-eddon!

For, note, what is the very next thing in this line of events: the seventh vial poured upon the air, and the word "**Done**" sounded "out of the temple from the throne." Surely that must mean the end of something—of what **can** it be the end? The answer is two-fold.

As the one pregnant word "Finished" uttered on the Cross meant the end of the age, then present, consisting of the shadows of the **law**, so this "Done" would primarily speak of the end of the age now present—the day of **grace**. But how does that end? By the completion of God's heavenly work and the catching up the redeemed for heaven to their eternal home, the Father's House, then, and not till then, is the great harlot "Babylon" (who now comes into remembrance before God) fully manifested on earth in the unification of apostate Christendom, both Catholic and Protestant.

But again, and in the second place, Israel's sorrows as a nation began with the mercy to the Gentiles: and these sorrows too are to come to an end, for "God hath not cast away His people whom He foreknew."¹ Then the sweet words of the prophet, so long apparently a dead letter, shall convey living truths for them: "**Comfort ye, comfort ye, My people, saith**

¹ Rom. 40:2.

your God. Speak ye comfortably to Jerusalem and say unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."¹ This too shall be included in the one word "Done!"

The coming of the Lord to the air, the rapture of His people to meet Him there, is thus the **beginning** of the end—the foreshadowing of the rest of that triumphant journey to the earth when He is revealed in glory for the deliverance of Israel, which is the end indeed. The rapture then would be but the last of the long line of **foreshadowings**, the first of the shorter line of **final fulfilments**, and thus would be the link between them.

Then let us review and sum up what we have written:

First, we have in Europe to-day an apparent deadlock, or stale-mate, at least in so far as neither side has been as yet able to strike a decisive blow; but all are "bleeding white" as is the phrase, and apparently drifting to bankruptcy in every form of national resource—to an utter ruin inflicted at each other's hands; a sure evidence of divine judgment.

Yet, notwithstanding this there is no evidence of a genuine national repentance anywhere, no thought of a common sin against the Christ of God, and of the war being God's hand upon all the nations; but, filled with mutual repulsion, they loath the thought of peace

by compromise; for this, each opponent claims, must come by a decisive victory over the other.

Amid all, there is a remnant of true saints: the Church of God, who, Spirit-taught and enlightened by the Word of God, know that their Lord may come for them at any time, and will call them to meet Him in the air, before he completes His journey to take possession of the earth.

Nor is there any known reason why He should **not** come during this present war, on the contrary, this would appear, from the evident near approach of the Day, which it still **precedes**, anything but improbable.

Assume, then, that what is not improbable, actually does take place, what would result? Instantly armies are mysteriously depleted in all ranks from Generals to privates, with the necessary consequence of becoming disorganized and confused; from far and wide comes the news of a similar strange, unaccountable, mysterious disappearance of individuals who cannot be found.² In some cases, it may be, that even a **throne** is left empty. No rank, no order is left untouched. The nations are as it were stunned. Surely it is not difficult to enter into the paralysis in the prosecution of the war that would ensue from the astonishment and terror.

But there is one who has been thirsting to assume the place of arbiter, and has been lifting up his voice,

¹ Heb. 11 : 5.

² Rev. 17.

trying to make himself heard, with exceeding pressure of late. He, and his counsellors may well have recognized the place that could be claimed, and indeed would be accorded to anyone who could bring peace to the distracted nations. His attempts hitherto have been quite unavailing, nor does there seem any promise of immediate success. Would not this stunning blow give him exactly the opportunity desired?

The Pope then, again lifts up his voice in the temporary silence; a silence like that at Belshazzar's feast, when the fingers of an unseen hand wrote upon the plaister—a silence beneath which would surge the greatest perturbation of heart: "Fear nothing, oh Christian nations," he might cry, "The Catholic Church is still here; she is not gone, for the gates of hell cannot prevail against the church. This is nothing but the divine judgment on her opposers. I, too, the Vicar of Christ, am still here; all is well; only 'hear the Church' speaking through her head, and embrace her, oh ye kings. Let me, too, as the representative of the Prince of Peace invite you to gather at Rome, Christendom's true metropolis, and there, concluding the Treaty of Rome, bring at once peace to the exhausted nations, and to the discordant sects. For this let there be but one Empire, the Holy Roman Empire, under the headship of your mightiest, so shall political enmity be abolished, and a permanent peace effected. Let there be too but one church in Christendom, under its divinely appointed head, the Pope, sup-

ported by that empire,¹ so shall the unity you long have sought be consummated. You will doubtless have noted, O Nations, how the very obstructions to this have been actually removed, by the providential taking away of the troublesome protesters against this excellent consummation. Do you not see how it confirms my infallible (because *ex-cathedra*) explanation of the present phenomenon? Your wisdom will know how to harmonize the opposing political principles amongst you. Unite in letting the Jew dispossess the blood-stained Turk, so shall you further both propitiate the deity and make for peace."*

We all admit that this is not **impossible**. Is it **improbable**? Do not "the face of the sky and of the

*Since writing the above, it has been strikingly illustrated and strengthened by an appeal by Cardinal Farley, on behalf of "Peter's Pence for the Pontiff's Purse," from which I quote:

"Today the voice of the Sovereign Pontiff is again raised and heeded above the dreadful din and storm of an unheard of war. His prayers for peace have risen from the lips of millions of his children, and not without avail. In the face of what looked like a forlorn hope he has effected what no other power on earth has been able to effect. By his appeal to all the warring heads of nations, from the Czar of Russia to the Sultan of Turkey, he has brought back to the bosom of their families 150,000 exchanged prisoners, and thus assuaged the untold suffering of sorely embittered lives with the peace and the consolation of God. Furthermore, he has brought about the betterment of conditions in detention camps of thousands of prisoners of opposing nations. And who but the Vicar of Christ could have accomplished all this? Nor are we without hope that when the quiet times of peace return to Europe it will be largely due to the prayers and the persevering efforts of our beloved Holy Father, Benedict XV."

earth" greatly increase that probability since it is exactly what Scripture says **shall** be? While one may easily err in details, this at least is **sure**: the day is approaching and **very** near; the dawn is even now breaking; the Lord's coming as the Sun of Righteousness is near: the coming of the Lord as the Bright and Morning Star must be still nearer. Indeed so near that it may easily occur at any time, and be what shall put an end for a time (for Scripture is unequivocal that peace will not be permanent) to the present war.

Again I say that all for whom I write will readily admit the **possibility** of such an event during the present war; nor is it at all my purpose dogmatically to insist on its **certainty**. It is admittedly but a deduction from Scripture, which may, or may not prove correct. But it is exactly the same kind of deduction for the neglect of which the Lord reproached those of that day so severely. "**When it is evening, ye say, It will be fair weather; for the sky is red. And in the morning, It will be foul weather to-day; for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky, but can ye not discern the signs of the times?**"¹ And again "**When ye see a cloud rise out of the west, straightway ye say, There cometh a shower, and so it is. And when ye see the south wind blow ye say, There will be heat; and it cometh to pass. Ye**

¹ Mat. 12: 2, 3.

hypocrites! ye can discern the face of the sky and of the earth, but how is it that ye do not discern this time and why even of yourselves judge ye not what is right?"

We too have but looked at "evening" and "morning" of the night watches; we too have but considered the warning of "clouds" and "wind," the spiritual influences behind the present phenomena, and have earnestly sought to maintain only such deductions as are justified by plain Scripture.

No one whose judgment is of any value will deny the portentous character of our day, and that every portent points with unerring finger to the Lord's return being close at hand, and yet Scripture provides that the very **first** stage of that return shall see us with Him in the air. (Oh, truth as marvellous as it is sure; as solemn as it is joyful!) Then most surely it must be exceedingly near, literally "a very, very little while"² and the effect of such an event on the present war would lead in some cases exactly to the very state of affairs demanded by the prophetic Scriptures; in others it would be a long step toward that state.

It is surely enough to encourage **faith** and revive **hope**, and a clear call to a diligent use of the present fast-fleeting opportunities of **love**. But if this should prove too sanguine an anticipation, and the war be brought to an end in some other way, we may still be assured that it will mark a decided advance to the

² Heb. 10: 37.

same goal—and the unexhausted and inexhaustible goodness of our God will still in that end, sustain hope and provide the encouragement that His poor, tried people ever so greatly need, in these last days.

Plainfield, N. J., October, 1915.

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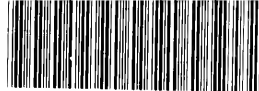
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